



When he had finished eating, he said to Simon,  
“Launch out into the deep water and let down your  
nets for a catch”.

Luke 5: 4

## Te Hao Nui- LAUNCH OUT LETTERS (LOL) May 2 0 2 3

Archdiocese of Wellington, New Zealand  
Journal and Newsletter for Lay Leaders and Ministers

Welcome to the May issue of LOL

We have **Vicky Raw** leading the Gospel reflection where she underpins our total reliance on the Holy Spirit to help us live as followers of Jesus. In celebration of Vocation Awareness Week, we have **Jude McKee** who shares about the less talked-about vocation of the single blessed life.

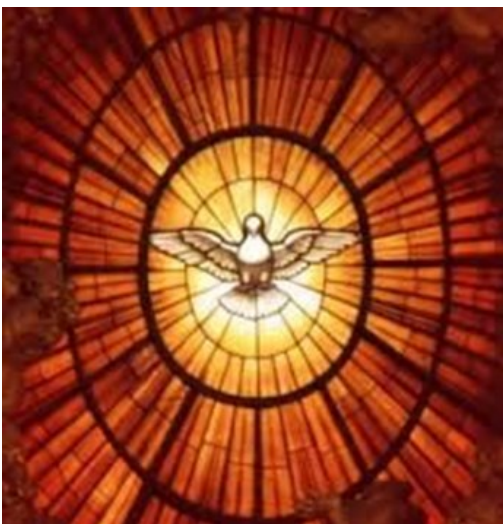
We have two articles to discuss the Doctrine of Discovery (DD), which the Vatican has recently repudiated. Its discussion is important to lay leaders, as it touches on the bicultural identity of the Church in Aotearoa. It should inform our practice in pastoral ministry, and it is the foundation from which we are building and fostering inclusion and diversity in our parishes. We are fortunate to have **Pā Gerard Burns**, the Vicar General of ADW, to share his thoughts on the DD and what we can do in our pastoral ministries. I then shared my reflection as a Filipino to give a non-European perspective about the impact of DD and colonisation on other peoples and our connection to Māori.

We live in interesting times and are called to live our vocation through complexity and often uncertainty. But with the Holy Spirit, we are never alone and on our own.

—*Maya Bernardo, Launch Out Formator and Manager*

### Living in the Spirit of Truth 6th Sunday of Easter (John 14:15-21)

By Vicky Raw  
Launch Out Candidate



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As we approach the end of Eastertide, our Sunday Gospel reading for 6<sup>th</sup> week flows directly from the 5<sup>th</sup> week – which is part of Jesus’ farewell discourse. Jesus is going over with his followers, all except Judas, the foundations he has laid, but at the same time, he is preparing them for his imminent death. How unimaginably distressing it must have been for Jesus to contemplate everything about to happen, yet he does not hide the truth from his friends. His words of farewell are filled with love, encouragement and hope; that despite not being with them he will ‘ask the Father and he will give you another Paraclete to be with you forever, the Spirit of truth whom the world can never accept since it neither sees nor knows him; but you know him, because he is with you, he is in you.’

This Paraclete to be given to them was their (and therefore our) advocate, intercessor, counsellor, protector, and support. The work of the Spirit is to open our eyes, ears, and hearts to understand the mystery of Jesus the Christ as the apostles have witnessed. The Spirit is here to journey beside us along the road of our lives. The many words associated with the Holy Spirit show the multitude of roles that the Holy Spirit fulfils.

*Continues on Page 2*

The notion of truth is contentious. Bishop Robert Barron decries the prevailing attitudes of what people consider the truth: 'my truth vs your truth'. He says, 'It locks us into our own little world and divorces us from the truth of God, which is objective ... which applies to everyone'. Where do we find this truth? In summing up the 613 Laws in the Old Testament, Jesus says: 'You must love the Lord your God with all your heart, soul, and mind'. The second resembles it: 'You must love your neighbour as yourself' (Matt 22:37). Jesus was not rejecting the Mosaic Law; but rather he was simplifying it to two essential things – love of God and love of humanity. The Spirit of Truth leads us to love this new law.

This calls for a radical shift in being – it is about having a direct and intentional change of heart: to always put God first and to seek the good of the other in all that we think, say, and do. It is not a passive way of being, but rather it is about living fully in the big and the small things so that it becomes real and active. As committed followers of Jesus, we are to bring God's light, salt, and touch to those we encounter and all we do. Living the Law of Jesus can only happen with the Spirit of Truth leading the way.



### Wisdom from the Oceania Discernment on the Working Document for the Continental Stage

#### Inclusion and Localisation

- Oceania is expansive, yet the numerous nations and cultures flourish in their connectedness to the land, ocean, creatures and indigenous spiritualities (#93)
- The colours, music and language freely shift to celebrate the Lord through various faith expressions (#94)
- Indigenous perspectives are also used to re-envision and contextualise the meaning of Church (#95)
- In our culture, our sacred sites are kept away from the people to maintain their sacredness...how do we keep the sacredness of the Church while at the same time making it accessible to people (#96)
- The Church's role in recognition and reconciliation with the Indigenous peoples was highlighted (#97)
- Overall, it is important to emphasise the importance of cultural diversity in the life of the Church: "We must start by being fully ourselves. It is only in our distinctiveness that we can make any kind of contribution to the larger society. It is only by being what we are that we retain a reason for existence at all" (#98)



*Tile Image above from [Showcase Mosaics | Fine Art Gallery - Sandra & Carl Bryant](#)*

In his 2022 World Day of Prayer for Vocations message, Pope Francis used the image of mosaic tiles to explain to us the beauty that results from our sharing our gifts in ministry.

Had Jesus been born 200 or 300 years later than he was, he may well have used the same example, describing himself as the tiler and we are the tiles! While one tile might be beautiful – as Pope Francis said – lovely in itself – what a magnificent display many mosaic tiles make when they are fitted together ... what a picture they form. What a witness we can be then when we fit ourselves together and use the gifts that we have been given for the good of spreading God's love.

One vocation that perhaps doesn't get a lot of attention is the vocation of the single life. I can attest to this vocation. For many years I considered my single life as purely due to the way the cards fell. You come up with excuses as to why you have been 'left on the shelf' so to speak – and sadly, sometimes, your excuses involve putting yourself down! But, when you embrace single life as a vocation gifted by God the tune changes, the lights come on, God's dream has a chance to come true.

We are, in fact, called to commit to single life. The calling isn't 'loud and clear'. God's calling is gentle and very patient. God does require our yes. And our yes does require our commitment. God doesn't promise easy, but God does promise love, protection, compassion, care and the strength to succeed. Even my employer, a beneficiary of the gifts that are brought about by the Holy Spirit, gives me time in the working week to share my God-given gifts with my faith community. God's call, God's dream, has led me on a path that ensures the gifts I have received are made available for the purpose they were given. This has required my yes to the vocation of single life.

My gifts see me working with our local Catholic school in Plimmerton, preparing liturgies for a class of children each week. With a rostered group of parishioners I visit patients in Kenepuru Hospital with Holy Communion on a Sunday. I am a candidate in the Wellington Archdiocese Te Hao Nui Lay Pastoral Leadership Formation programme. I have cared for my father as his health declined, and more recently for my mother who has dementia. I am actively involved in my own parish. And in the secular world, I am the Office Manager for Wellington Rugby and the Hurricanes, with a focus on administration/hospitality/accounting. Only a single person could fit it all in huh!

Without the gifts brought about by the Holy Spirit none of my ministry would be possible. I find it difficult to express in words the warmth and the peace that I feel when I am involved in my various ministries other than to say it is "The Joy of the Gospel". I know it is God's dream that is coming true. God gives everyone the support required when the call that is made in love – is responded to with gratitude and love.



*"God's dream comes true when we celebrate the harmony of the many gifts that are brought about by the Holy Spirit"*

*- Pope Francis*

The Church is not about one single tile – one ministry – one gift. The Church is about all the tiles slotted together – all the vocations working in harmony – all the gifts being shared that make up the lovely picture, and make God's dream come true.

## ONLINE RESOURCES

- **Food for Faith** <https://foodforfaith.org.nz/>
- Videos on effect of colonisation to Māori and Māori Spirituality
  - ◇ **Transforming Lives By Exploring Histories by Rawiri Waretini-Karena | TEDxRuakura** [https://www.youtube.com/watch?v=NpXxzE4tW7g&ab\\_channel=TEDxTalks](https://www.youtube.com/watch?v=NpXxzE4tW7g&ab_channel=TEDxTalks)
  - ◇ Interview with **Tina Ngata, Indigenous and Human Rights Activist, Ngāti Porua** in Maori TV. She worked for the Royal Family. Her interview starts at 9:47 part of the 28 minute video. Recommended by Gerry Burns.
  - ◇ **The 8 Dimensions of Tangi Spirituality** [https://www.youtube.com/watch?v=wHuJDkxs2qE&ab\\_channel=JaguarBird](https://www.youtube.com/watch?v=wHuJDkxs2qE&ab_channel=JaguarBird)
- **Oceania Discernment on the Working Document for the Continental Stage** [https://www.synod.va/content/dam/synod/common/phases/continental-stage/final\\_document/FCBCO.pdf](https://www.synod.va/content/dam/synod/common/phases/continental-stage/final_document/FCBCO.pdf)
- **Pope Francis to Lay Ministers article** <https://wherpeteris.com/pope-francis-to-lay-ministers-focus-on-mission-and-service/> . Recommended by Bridget Taumoepeau.
- Something that could be useful to your studies. **What type of learner are you?** <https://arden.ac.uk/what-type-learner-are-you>



*Copied from <http://beamcountypriamaryschool.org/online-subjects>*



*Copied from shutterfly.com <https://www.pinterest.nz/pin/410179478563045862/>*

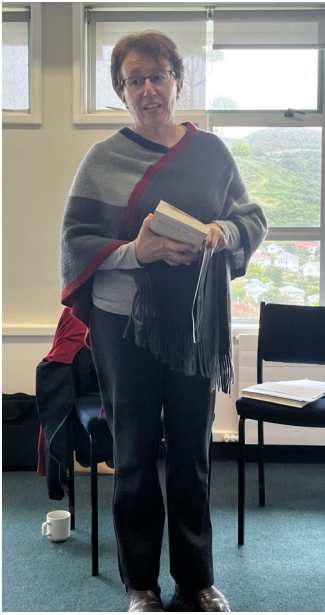
## BIRTHDAYS

May

- 5 Cardinal John Dew
- 5 Archbishop Paul Martin
- 12 Mary Jackson Kay, rc
- 27 Mary Ann Greaney

# UPDATES

## Prayer Day with Lucienne Hensel.



Lucienne led us into a 'pilgrimage' within ourselves. We thank Lucienne for the gift of nourishing our spirits and helping us get in touch with our inner journeys. We also enjoyed each other's company, talking about life and our ministries. Lucienne gives us a vision of the possibilities our formation can lead us to. We thank Lucienne for her generosity and the gift of her ministry.



## Drinks with Paul Martin

Launch Out Candidates Margaret Bearsley, Jude McKee, Bernadette Patelesio, Bonita Tasele and Vicky Raw (who patched in through Whatsapp) spent an evening of drinks and nibbles with the new AB (archbishop) Paul Martin at Atura Hotel last 28 April. It was a light and fun evening, sharing stories and getting to know each other. We discovered interesting food such as "top milk" or having milk with fish and chips. Bonita's son Konstantin, joined us in the end as he picks up his mum. The chap seems to blend in well and may be a future Launch Out Candidate?...



Thank you Paul for spending time with us

## Reminder to Candidates and Pastoral Mentors



Conflict Management Learning Day with **Jeff Drane, sm**. On 03 June 2023 at Marcelle Room, Home of Compassion.

Jeff is a Marist priest who is well known professional supervisor and organisational consultant.

## Liturgy Workshop, Living Liturgically

**Presenter:** Patrick Bridgman

Liturgy Advisor, ADW

**Where:** St Francis of Assisi Ohariu Parish Church  
37 Taylor Terrace, Johnsonville

**When:** Saturday, 20<sup>th</sup> May, 10:00am- 12:00 nn  
Tea & coffee available from 9:30am

**Contact:** Christine Walkerdine

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c.walkerdine@wn.catholic.org.nz

## What is the 'Doctrine of Discovery' and what importance does it have for Catholics in Aotearoa?

By Pā Gerard Burns  
Vicar General  
Archdiocese of Wellington



Copied from <https://www.americamagazine.org/faith/2022/10/24/doctrine-discovery-pope-francis-244009>

One of the strong social movements of our time is the growing recognition of indigenous (first/original/aboriginal peoples) in countries that have taken their contemporary form following a period of colonization by European powers. The ways colonization took place varied according to place and time but usually involved the imposition of European power over local peoples and the establishment of economic and political systems benefitting the colonizers.

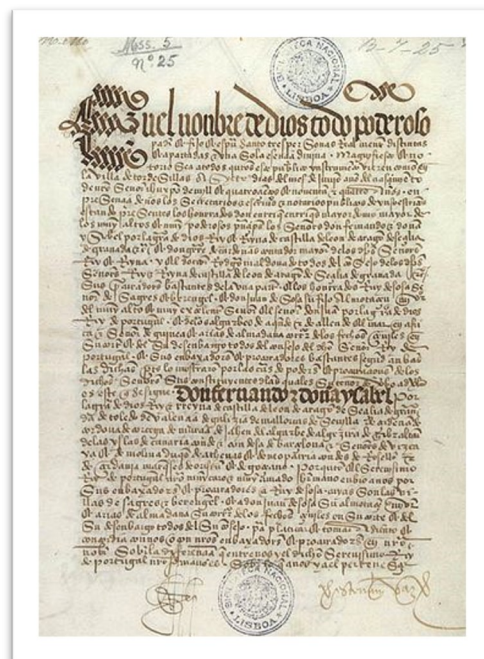
The 'doctrine of discovery' refers to a set of decisions and permissions given by the Popes of the late 15<sup>th</sup> century to the first main European colonizing powers – Spain and Portugal. The papacy court in pre-Reformation times was a kind of 'high court' of Europe, and these

decisions were meant to avoid conflicts among Catholic rulers. The decisions gave permission to 'discoverers' from Europe to take possession of lands that were 'found' and to bring the Catholic Christian faith to them. The conquest of the West Indies, Mexico and Peru was accompanied by clergy as chaplains to the conquerors and bringers of Catholicism to local peoples.

Underlying these documents was a presumption of the superiority of European (white) ways and technology, and of the Christian faith especially in the form of the Catholicism. It was assumed that the arrival of all these things would bring great benefit to local peoples. Although later papal documents of the 16<sup>th</sup> century took a different approach –in the light of what colonizers were doing in the 'New World' - the practical effects of the initial conquest and colonization (and the attitudes underlying them) continued.

The colonization of Aotearoa by Britain was relatively late from 1840s onward. There had been a realization by some in England (e.g., the influential anti-slavery 'Clapham sect' group) of the damage done by British colonization in other places. Hence the move to seek a Treaty with the 'independent tribes of Niu Tiren' (cf: 1835 Declaration of Independence). Captain Hobson gathered chief's signatures to allow British settlement. However, when in May 1840, he proclaimed British sovereignty over NZ (not conceded in the Treaty's Māori version), it was by virtue of the Treaty for the North Island and by 'right of discovery' for the South and Stewart Islands.

The 'doctrine' was most notably summarized by US Judge Marshall in 1823 and has underpinned colonial and post-colonial legal systems in various countries. It has come under strong attack, especially in Canada and NZ, as indigenous peoples reclaim lost rights.



Copied from <https://tinangata.com/2019/06/01/james-cook-and-the-doctrine-of-discovery-5-things-to-know/>

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The UN Declaration on the Rights of Indigenous Peoples is part of this repudiation. In Aotearoa, the Waitangi Tribunal and constitutional change are another part of the process of recognising indigenous peoples.

Since the late 1970s popes have sought to meet indigenous people, offer apologies for Church practices that facilitated their subjugation and recognise indigenous spiritualities (cf Pope John Paul II in Auckland 1986, also *Querida Amazonia*, 2020). Recently the Vatican made a clear declaration that the 'doctrine of discovery' is not part of the Church's official teaching, but came from a particular historical political and legal situation. This should remove any question that the Church supports colonialist practices including where they might still be occurring.

Some campaigners against the doctrine have claimed the declaration is a way for the Church to absolve and distance itself from the racist assumptions and consequences of these documents. They have said there should not just be a repudiation of them but a formal rescinding plus clear action for redress.

What does the doctrine mean for pastoral ministers in Aotearoa NZ, today? It means we continue to recognize the historical exclusion of Māori in Aotearoa, the importance of te Tiriti o Waitangi and the role of the Church in safeguarding the place of that Tiriti. Other steps: learning good pronunciation of te reo as an official language of the country; reading some good histories of this land; learning the Māori names for objects, birds, and plants; learning parts of the Mass in te reo; and act against colonial practices.

In recent years we Catholics have been called to put a particular emphasis on the important work of decolonisation (cf, for example, *Querida Amazonia* nn. 9-19; Pope Francis' message to a workshop on Colonization, Decolonization, Neo-colonialism in the Perspective of Justice and the Common Good 30/3/23).

Decolonisation is the process of freeing an institution of colonisation's social, economic, and cultural impacts. This involves our way of thinking and acting towards one another, and it is not simply about political independence. This includes holding meaningful and even uncomfortable conversations about how the Church has been an instrument of colonisation and racism. This could also mean kōrero on the rights of the indigenous all over the world and what the Church teaches about the dignity of all peoples.



*... "the Vatican made a clear declaration that the 'doctrine of discovery' is **not** part of the Church's official teaching, but came from a particular historical political and legal situation. This should remove any question that the Church supports colonialist practices including where they might still be occurring."*

## Shared Pain, Shared Mission : A Filipino's perspective on the Doctrine of Discovery

By Maya Bernardo  
Launch Out Formator & Manager



*Copied from [https://www.youtube.com/watch?v=bAZIdaj\\_Vdc&ab\\_channel=Knowledgia](https://www.youtube.com/watch?v=bAZIdaj_Vdc&ab_channel=Knowledgia)*

### *Shared pain with Māori*

Spain discovered in 1521, around 20 years after the Doctrine of Discovery (DD) was enacted. The Philippines, along with some islands in Southeast Asia, were called the "spice islands" or the "new world". Europeans who wanted to own land and amass wealth and power sailed to the East. The expeditions from Spain brought missionaries to Christianise the 'pagans' as the DD promulgated. 'The Philippines was Christianised under the tip of a sword', as some Filipino historians say. Soon afterwards, the Indigenous religion was replaced

with Christianity. My family's oral history says that one of my ancestors rode a horse and put a stake in the land he wanted to claim. If this were true, it would demonstrate the unbridled greed that the DD has unleashed on many countries.

Filipinos who are descendants of Spaniards, particularly those who were able to secure land, have access to the best education and better economic opportunities. The hallmarks of beauty are fair skin, pointed noses, and height. Scholars suggest that the main damage caused by colonisation is the wound to national pride, with many Filipinos feeling inferior to other races, especially westerners. Concomitantly, its most devastating effect is on our identity as a people.

Colonisation corrupted Māori indigenous faith and replaced it with an anglicised god who bore no resemblance to how they looked, lived or who they were. A similar tragedy beset the Filipinos, but many of us are grateful for colonisation because it brought us Christianity. Before East Timor gained its independence from Indonesia in 2002, the Philippines was heralded as the only Christian nation in Asia. Our sense of indebtedness for being Christians, obscures our view of the real face of colonisation.

Filipinos, as well as other migrants who came from colonised countries, can be enriched by recognising our shared wound with Māori. We have the opportunity to put ourselves in the shoes of Māori and reflect on how, as a people, we have experienced the same injustice. We become kin by sharing the same pain and by choosing to live here in Aotearoa.

### *The shared mission of Tangata Whēnua and Tangata Tiriti*

In 2022 Pope Francis visited Canada to offer an apology on behalf of the Catholic Church for the oppression, abuse, and genocide of the native people of Canada. There was a mixed reaction to the pontiff's action. Lately, the Vatican released a document repudiating the DD, but I concur with many commentaries that it will take more than another edict to undo the damage of the DD. Christian Churches, particularly the Catholic Church, need to take an active part in the decolonisation movement, that is, enabling Māori (and Pākehā) to deconstruct history and the impacts of colonisation on their thinking and tikanga practices. For Catholic migrants from colonised countries, this includes awareness of how colonisation has affected the way we see ourselves, the Church and our image of God.

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The wound of colonisation in Aotearoa goes deeper than taking lands and usurping indigenous sovereignty. Colonisation violated the dignity of Māori. The mahi of restoring that mana rests on all Tangata Whenua and Tangata Tiriti, like myself, and all migrants who come here and call Aotearoa our home. The source of all mana is the people. A question to reflect on is--*What are we doing to restore our collective mana as a people?*

Part of that healing is recognising Indigenous knowledge and practices. We can learn much from te ao Māori in our work in the Church. One important and pressing lesson we can learn is about the Māori spirituality of oneness with all creation. There is a big push among Christian churches to promote an 'earth spirituality,' which mirrors Māori beliefs and practices. The same is true of many Indigenous cultures who recognise the unity of all creation. The current climate crisis came from western thinking that dichotomises humans and the 'otherness' of non-human creation. Such thinking is essentially reflective of colonialism.

Growing my knowledge of the Tiriti's history and colonisation's effects on Māori has led me to examine the deeper effects of colonisation on the Filipinos. I have discovered the shared bond between Tangata Whenua and many Tangata Tiriti like myself. I was led to probe the shadow side of my personal history, faith as a Catholic, and as an employee of the Church in order to come to terms with the possibility of violating Māori and many peoples. I realise that Aotearoa is a wounded country, and we must unite for its healing. We must do this, hand in hand, with Māori and all peoples.

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***'He aha te mea nui o te  
ao? He tangata, he  
tangata, he tangata!'***

What is the most important  
thing in the world? It is the  
people, the people

